

keréknyomok

TÁRSADALMI, ORIENTALISZTIKAI ÉS BUDDHOLÓGIAI FOLYÓIRAT



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Summaries in English

Sára Bertók:

*An analysis of kun gzhi, the Foundation of All Things,
based on rDzogs pa chen po zhang zhung snyan
rgyud bka' rgyud skor bzhi*

The *rDzogs pa chen po zhang zhung snyan rgyud bka' rgyud skor bzhi* is one of the most important dzogscen cycle in the Tibetan Yungdrung Bön tradition. This teaching has passed through an unbroken lineage from the dharmakāya until now. The aim of this thesis is to introduce the kun gzhi, the Base of All, through this precious text, which is one of the fundamental concept of the bön dzogchen philosophy.

Clarifying the term of the kun gzhi (*ālaya*) is important because other philosophical systems also use it but its meaning is different therefore it could be easily misunderstood. It is often a topic of the debates between the different schools as well. However both the nyingma and bön dzogchen sources are explaining many different aspect of the Base, this current work study it through some important excerpts of this dzogchen text, but exclude the comparison of this concept in other philosophical systems.

The Illuminating Lamp of the Oral Instruction on the Base of All chapter answers four questions that arise to clarify the doubts about the kun gzhi by the help of frequent used metaphors and examples, which are help the practitioners to recognise the Nature of the Mind.

Viktor Farkas:

*Death and dying in East and West
in the mirror of the Tibetan Book of the Dead*

This research looks at the issue of dying and death, especially with regard to the aversion of contemporary western people felt and showed to the subject, to the eroding of the historical legacy of their own death culture. This study compares this bizarre, nearly acultural situation with the Tibetan Buddhist living tradition, world view, and practices related to death. It is also a gathering and analytical interpretation of the literature and oral traditions of *The Tibetan Book of the Dead (Bardo Thödol)*, whose understanding is illustrated by flowcharts presenting the successive stages of dying and death in accordance with the Tibetan teachings.

Attila Csadó:
First steps in the spiritual journey
in accordance with the teaching of the Buddha

The author seeks for the factors conditioning the spiritual journey by the help of the teaching of the Buddha. He examines those inhibitory factors that can prevent real progress or misguide the practitioner. He brings forward such methods that can be applied in everyday life to help the people of our time to make the first steps in the spiritual path. These methods are even more important for the people of the West, because the inhibitory factors may be stronger in Western societies.

The study is based on the texts of the Pali Canon, focusing on the teaching of the *Kālāmasutta* and the *Avijjāsutta*. On the other hand, the author takes explanatory examples not only from all the three major Buddhist traditions, but he also gives some Christian parallels, especially from the sermons of Master Eckhart. The author hopes that the paper will be useful not only for Buddhist practitioners, but also for the general public.

Szabolcs Nagy:
Investigating perception

After a detailed analysis of the nature of knowledge, the author examines a part of the Buddhist theory of knowledge, namely the analysis of the process of perception by Dignāga and Dharmakīrti. Then comes an outline of Nāgārjuna's rejection of the three factors of perception. His method, which originates primarily from internal motivation, is strong skepticism: questioning and testing all things, statements and propositions. Naturally, the question arises: where is this going? To „nihilum”, to nothingness. By no means. The answer is found at the end of the paper.

László Fórizs:
The woman who was built into the wall

Human and/or animal sacrifice prior to or during the construction of altars, fortresses, temples, other buildings or bridges is widespread not only in the Indo-European folklore but also in the Hungarian folk songs and ballads. In addition to the Rumanian, Bulgarian, Serbian, Albanian, Georgian, Greek, Danish, etc. examples, many Turkic and Chinese parallels can be found. This practice occurred all over Eurasia. It is also the main theme of our ballad that belongs to the most ancient stratum of the Kőműves Kelemen ballad-complex. The text was preserved by oral tradition in the remote Csángó territory of Moldva. It was collected by Zoltán Kallós in Klézse in 1955 and published in his excellent collection (Kallós 1974). In the present article, which is the first part of a series, the author gives a short introduction and a translation of the ballad, and pays his highest tribute to Zoltán Kallós.